

THE BRETHREN'S EVANGELIST

A Religious Weekly,
Having the BIBLE for its Creed.

H. R. HOLSINGER, Editor.

ASHLAND, O., AUG. 27, 1884.

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EDITORIAL CORRESPONDENCE.

We believe we closed our last at Ankneytown, Ohio, on the 2nd instant, and not in the most cheerful spirits. We are now writing at Hagerstown, Md., and feeling somewhat more encouraged.

We have since then visited the Brethren at the following places, Rosstown, Dayton, Bare Creek, Farmersville, and Fairview, Ohio; and the Bethany church, Va. At Rosstown, Ohio, from some misunderstanding, we had no meeting and received no help. The Brethren there are few in number, and are trying hard to raise a fund to build a house of worship. We hope they will be able to do so and still help us in our work. We believe if they would have given us a few hundred dollars for the college we could have raised that much for their house in the adjoining churches. Liberality begets liberality. "Live and let live," is a good motto, even if the butchers have adopted it.

Thence to Louisville, Ohio, where we preached in the U. B. church, and received liberal encouragement. Thence to Dayton. This church did as much if not more in proportion to its ability, than any other yet visited. From here to Bare Creek. Here we baptized a brother in the afternoon, and preached in the evening, and received some help. We however did not meet all the members who could have helped us. We hope they will respond privately, and save us the trouble and expense of going after them. We must have the help of all in order to succeed, and succeed we must.

Brother Abram Beeghly gave us conveyance to drive to Farmersville, where we preached in the evening and returned to brother B's after church, twelve miles. Here we received some patronage, but the Brethren having done so much for previous solicitors, we could not expect so much of them now. If all the churches would do as much as they have done the debt could easily be paid; but they will still do more. Brother Mason will wait upon those whom we did not get to see, and we hope they will respond liberally.

Thence to Fairview, Fayette Co., where we preached over Sunday, and received some assistance in our work. The Brethren here had also given previous help.

We did not stop in Brush Creek church, as we had intended, but hurried home, in order to be present at the opening of the college, Tuesday morning, 12th, instant. On that occasion the office editors may speak.

On the 15th instant we reached Cloverdale, Va.,

and remained with the brethren of the Bethany church Sunday, preaching for them on Sunday afternoon and evening. We also assisted them at a business meeting on Saturday. They gave us substantial aid in our work.

We have run over our tracks very rapidly, and those who would love to read more will please excuse our brevity.

We are now here at Hagerstown, Md., and have one evening yet to make our one thousand dollars for this church. We will wait and see what we shall see.

In conclusion, let us admonish the Brethren to continue to increase in liberality. We believe there is means enough in the church, if we can only manage to connect the means and the will.

BE INSTANT IN SEASON.

The summer months are drawing to a close, the harvest is about gathered, and soon the time for active religious work will be upon us. There is a greater demand for the preaching of the undefiled Gospel of Peace than there ever has been, and the world needs it as much. The Brethren church is no longer an adventure or an experiment in the estimation of the people at large, where all the circumstances of its development are known, and it is now expected that its ministers will stand forth in the dignity of the ambassador of Christ, and in all candor proclaim the doctrine of its creed, the New Testament, and as able workmen divide it to the consolation and salvation of aliens to the commonwealth of Israel.

The season, or the out of season, in which the shepherd is to rebuke is past for this year, and now let every energy be thrown into the evangelistic work; putting on the whole armor, go up on the field of battle against sin, and do not come down until a grand work is performed, and as many gathered into the church of the first-born as the Lord will enable. It is a most noble work to lead sinners to the Lamb that taketh away the sins of the world. It will add stars to your crown of righteousness and secure the happiness of your neighbor, friend and enemy. This should be our motive, and not to please a morbid ambition or to satisfy any seeking after earthly honor.

To do a great work in religion we must prepare for it as men do to erect a grand superstructure in any other system. The apostles, the first workers in the field of Christian development were well prepared for their work; they sat at the feet of Jesus, and learned in the school of Christ for years before they went forth as independent laborers in the great field; so we ought to make as much preparation as possible that we may truly be instant in season and show ourselves approved and add to the honor of our church name and the cause of Christ.

The field is large and no diligent workmen need to sigh for room. The only question is how to find the workmen to perform the labor and the means to prosecute the work. This can best be answered, by being instant in season, allow no opportunity to pass by, but make every possible effort to reap the field, already ripening for the harvest. Let every organized church begin now to lay its plans and supply the means to enlarge its borders and contribute its share, towards the establishment of new posts where the Gospel banner may be planted to the glory of God and Christ, and the casting down of the strongholds of Satan. Let every minister consecrate and prepare himself for the work, so that his armor may be bright and shining when he goes up to do battle for the Lord. Be instant in season.

HOW TO DO GOOD.

We want to do all the good we can and we know that you want to help us. Our paper should be read by several hundred more subscribers. If we could only afford it we would send it out at our own expense but we cannot. We propose, however to give something towards it, and we ask our friends to do the rest. We propose to give our paper for the balance of the year for fifty cents. Just think of it! Only one fourth the regular price. And now we will tell you what we want you to do. Every one of our subscribers, we mean. All certainly know of one, or several of their friends that should have a copy of our paper. Can you not spare enough time to see them and solicit them to subscribe until the close of the year? If you know any one who is too poor to pay the fifty cents, it will only cost you fifty cents to send it to them free, and you will have the satisfaction of doing good twice. You will in this way help us, and you will also help those to whom you send the paper. We are especially desirous to have the paper circulated among those who are undecided in their course concerning their church relationship. We should have a fund for this special purpose, but in the absence of such a fund, we know of no better way than to suggest to the friends of the cause to embrace this opportunity and send the paper to where it will do the most good. Now, right now, is the time to attend to this matter. The sooner it is attended to the more numbers can be had for your half dollar.

OUR TRIBULATION OVER OUR WE.

We are at a loss to know just how to tell the readers of the EVANGELIST about our doings so as to be understood and at the same time maintain the characteristic editorial dignity of this paper in regard to the use of our we. It is easy enough to tell our readers all about ourselves when there is only one of us, but when there is two we don't know how to tell them, so that they may know when we tell them where we are, and what we are doing, which of us we are talking about when we say we. Now, this week we would like to tell our readers something which in plain, unsophisticated English, when speaking about anybody else would read about thusly.—H. K. Holsinger has been with the Brethren in Botetourt county, Virginia, and Washington county, Maryland, and is now in Morrison's Cove, Pa., and E. L. Yoder preached for the Brethren at Covington on Sunday morning, Aug. 17th, and at Pleasant Hill, Sunday evening and Monday evening, and was at home with his family over last Sunday. Now if we would say that we were at Covington and Pleasant Hill our readers would not know whether both of us were meant, or only one of us, and if only one, which of us. And if we would say we were in Virginia and Maryland and are now in Pennsylvania, our readers would have the same difficulty to meet to discover the identity of our we. Even in writing this article we don't know how to use the we intelligently and scientifically. If we would say that we have not had much experience as editor, our readers might mistake that we meant the wrong one of us, and if we would say that we had grown old at the business, and yet are sometimes puzzled in the use of the we, we might again be misunderstood, and the other of us might be blamed for telling a fib. Now if there was only one of us, we could make use of the we, without fear of being taken for the other, but then the thought occurs to us, what use would we have for the we if there was only one of us? We are puzzled over the use of the we, and the more we try the less we can adapt ourselves to it under the circumstances.

If we discard the we, and use the I, and then sign our name (not names) to our articles, then we will be charged with being unprofessional. If we do sign our articles with one of our names and use the we, we have again committed an offense against our grammar, and if we would use the I when we should use we, we will be pronounced egotistical.

So we have worried over our we, and still we are at a loss to know what we should do about it,—the we, we mean, or rather the we, one of us means, but which one it is, is what we don't know whether our readers will be able to understand. Who will help us out of our tribulation?

ONE OF US.

THE LYING TONGUE.

Please answer through the EVANGELIST whether the Brethren have quit the practice of the salutation of the Holy Kiss and the ordinance of Feet Washing. I am told this is true.

ALICE E. GEIGER.

St. Louis, Mo.

The above is a sample of the questions that come to this office from different parts of the church. Our defamers have not the manhood to meet us in honorable debate, but worry our patience by circulating slander and falsehood. We have not dropped the salutation of the holy kiss nor the ordinance of feet-washing, nor the Lord's Supper, nor baptism, nor any other ordinance of the Gospel. We not only teach the Gospel, but the whole Gospel. We have always taught it, and by the grace of God will continue to teach it as long as we live; but notwithstanding all this the peace of our brethren and sisters living isolated from organized churches is continually disturbed by false reports of our apostasy from the teaching of the Gospel. Our enemy is that prince of all that is mean and low—the Lying Tongue. We could bear the slanders of the lying tongue if no other beside ourselves were affected by it, but the thought that its malignant virus must be poured into the soul of some defenseless lamb of the fold is more than we can bear. This Lying Tongue is a guerrilla, and will only fight in the dark and bushwack, but we have the satisfaction of once in a while dealing him a thrust that will cripple him severely. If we could only prevail on him to meet us in open, honorable battle we would be happy, for we would then deal him such deadly blows that he would never molest our peace again.

TOO CONSERVATIVE.

A minister of the Gospel (?) in excusing himself for not espousing the temperance cause recently said: "It is unsafe for us to take a higher stand than the lowest of our congregations." This is specious reasoning for a minister of the gospel of Christ who should be a leader of men. We wonder of what earthly use such a minister can be. He is one of the lowest grade of hirelings and the sooner the church for which he is preaching recognizes him as such and treats him accordingly the better.

We doubt however whether such a minister could find employ in a church where the lowest in the congregation are any lower in piety and intelligence than himself; so that it would be impracticable for him to advocate anything higher, for other reasons than a wholesome regard for his own safety. We have one consolation in regard to such ministers, that is this: while they have not got moral force enough to do any good for the cause of Christ their mental caliber is such that they can do but little harm against it. We however protest against recognizing such a moral pigmy as a minister of the Gospel.

ALMOST INCREDIBLE.

About the most despicable exhibition of Sacerdotal meanness, that we have heard of for many a day is reported to us from Covington, Ohio. Brother Bashor held a revival there some time ago resulting in ten additions to the Brethren Church by confession and baptism. Soon thereafter a straight-collared, narrow-minded sectarian who "lives on the same street" with Elder Ullery, in Covington, went around among some of the converts and tried to intimidate them from persevering in their course by saying they would go to perdition if they did not recant. We would gladly remain silent about such things, but if the EVANGELIST would not publish and reprove such conduct, it would go unrebuked, which we think would be worse for the cause of Christ than the reproach that the publication of the conduct of such pretenders, entails upon it.

Just think of the extreme narrowness of the idea, that a just and merciful God would submit the binding and loosing of the doors of the kingdom of heaven to such a specimen of humanity.

WHO WILL PREPARE THE SUNDAY SCHOOL LESSON.

Brother Gnagey declines any longer to edit the Sunday school lesson on account of his many other duties. Will not some one else volunteer to take his place soon. We just received his notice last week in time to publish it, but not in time to write a comment on the lesson to take the place of the article we expected to receive from brother Gnagey. This week we have done the best we could in the throng of work. We hope some one will come to our aid with their contributions for this department. We are sorry to lose brother Gnagey, but admit the reasonableness of his suggestion that others will share this labor with him.

Editorial Miscellany.

Are you diligent in prayer?

Beware of the Lying Tongue.

Put on the whole armor of God.

Send your students to Ashland College.

Aim high; but not so high as not to be able to reach anything.

Good sense without education is better than education without good sense.

Don't fail to secure us all the new subscribers you can. Be instant in season.

That which is not aggressive and progressive is a "dead dog."—U. M. BEACHLY.

The man who can be nothing but serious, or nothing but merry, is but a half man.

What men want of reason for their opinions, they usually supply and make up in rage.

The German Baptists at Mohican have decided that it is wrong for their members to attend family Reunions.

Brother Bashor is expected to be with the Brethren at Fair Haven next month, to hold a series of meetings.

Brother Daniel Fike, of Dutchtown, Illinois, is visiting with Brethren and friends among the Glades of Pennsylvania.

Ridicule is a weak weapon when leveled at a strong mind; but common men are cowards and dread an empty laugh.

The anger which flushes the face is not so deadly as that which makes it pale. The red heat is less intense than the white.

Are your thoughts pure? Impure thoughts breed impure desires and impure desires will finally break out in impure actions.

In deciding questions of truth and duty, remember that the wrong side has a crafty and powerful advocate in your own heart.

Keep that tongue of yours bridled. It will make trouble if you allow it to run loose. It is never safe to unbridle it only when you are asleep.

We are glad that brother Kilhefner takes our mistake of marking his name with a star in such a good humored style. We are willing that he should accept the star as a mark of honor.

We call the attention of our readers to a good article clipped from the Independent this week on "Because of the Angels." 1 Cor. 11: 10. It is an old subject with a new dress.